

Del. Lack. and Western R.R.
Newark and Bloomfield Branch.

TO NEW YORK.

Leave Glen Ridge—6.00, 6.52, 7.17, 8.38, 9.17, 10.33, 11.15, 12.00, 12.45, 1.15, 2.30, 3.27, 5.23, 6.13, 6.40, 8.12, 8.43, 11.08 p. m. 12.42 a. m.

Leave Bloomfield—6.09, 6.54, 7.19, 7.56, 8.32, 9.19, 10.35, 11.30, a. m., 12.46, 1.45, 2.35, 3.31, 4.44, 5.29, 5.56, 6.44, 7.44, 8.44, 9.44, 10.44, 11.44, 12.44, 1.45, 2.35, 3.31, 4.44, 5.29, 5.56, 6.44, 7.44, 8.44, 9.44, 10.44, 11.44 a. m., 12.49, 1.48, 2.38, 3.38, 4.46, 5.31, 5.58, 6.18, 6.44, 7.22, 9.46, 11.22, 12.47 a. m.

* Saturdays only.

† Does not stop at Newark.

FROM NEW YORK.

Leave Barclay Street—6.30, 7.30, 8.10, 9.30, 10.30, 11.30, 12.30, 1.30, 2.30, 3.30, 4.30, 5.30, 6.30, 6.56, 7.30, 8.30, 9.30, 10.30 a. m.

Leave Newark for Bloomfield—6.30, 8.45, 7.15, 7.53, 8.43, 10.03, 11.03, a. m., 12.03, 1.03, 2.13, 3.13, 4.13, 5.13, 5.24, 6.03, 6.53, 7.40, 8.03, 9.03, 10.03 p. m., 12.03, 1.03 a. m.

* Saturdays only.

Now—Leave Christopher street 5 minutes later than time given above.

N. Y. & Greenwood Lake R. R.
TO NEW YORK.

Leave Bloomfield—6.34, 6.48, 7.06, 7.56, 8.33, 9.56, 10.28, a. m., 1.41, 3.47, 4.56, 9.26, 11.25 p. m.

Leave Chambers Street—6.00, 8.30, 9.00, a. m., 12.00, 1.45, 3.40, 4.10, 5.10, 5.40, 6.20, 6.50, 7.30, 8.10, 9.10, 10.10 a. m.

Sunday Trains from New York, 9.00 A.M. and 1.00 P.M. Sunday Trains from New York, via Orange Branch, 9.00 A.M., 2.00, 6.00, 8.00, 10.00 a. m., 12.00, 1.45, 3.40, 4.10, 5.10, 5.40, 6.20, 6.50, 7.30 a. m. and at 7.22 p. m.

To New York via Orange Branch on Sundays.

Leave Bloomfield Avenue at 7.40, 10.24, a. m., 5.24, 7.51 p. m.

DR. BRADFORD'S SERMON.

SOME EXTRACTS FROM A DISCOURSE THAT HAS EVOKE'D CRITICISM

Christianity places upon the individual the terrible responsibility of choice. It is full of invitations "Come! come! come!" This is the keynote of its music; but to what? Come to a dead Master! Come to a book that is only a book—the history of an otherwise forgotten era? If that were all, none would heed the invitation. What is it that makes men listen and obey when the invitations of Jesus are spoken? What is it that makes the Bible unique among books, and even its words germs of life? Suppose Soc rates had said, "Come to me all ye that labor and are heavy laden," who in this nineteenth century would heed him? Jesus spoke the same words nearly two thousand years ago, and millions of men still go unto him with gladness and thanksgiving. "Choose ye this day whom ye will serve." If the alternative was a master who had left this earth forever, or present gratification, Jesus could have no followers. Choice is always between motives. Who prefers a dead leader, with sacrifice and suffering, to present pleasure? And yet millions of men of strength and discernment are choosing to be followers of Jesus, and are giving up pleasure, profit, power, and enduring suffering for the privilege of serving him.

We are now in the presence of what I have presumed to call the fundamental doctrine of Christianity—that is, the one which makes truths, otherwise banal and dead, to glow with immortal life. The Holy Spirit is more than an influence distilled from the upper air. He is not manifested chiefly, nor usually, nor perhaps ever in emotion or ecstasy or the absurd frenzy which among ignorant people masquerades in the dress of piety. Only a living Saviour can reach and uplift humanity. Men want some one to save them and to sympathize with them now. If salvation depends on knowledge of Greek and Hebrew, on accuracy of copying, on correct interpretation, most will think that there is little chance for them. If prayer is to far-away God, and our voices must reach beyond the stars, most will not care to pray. But Christianity teaches that Christ died, and rose, and ever liveth. He said to his disciples: "It is expedient for you that I go away." The Comforter, he said, could not be present while he was in the flesh. Why? Because men then were like men now. They were thinking about everything but the spirituality of his mission; they were haggling about offices; they were asking who should be greatest; they were jealous of one another; they were anxious for personal recognition.

Christ expressly declared, just before his death, that he had not revealed all the truth that he wanted men to know: "I have yet many things to say unto you, but ye cannot bear them now." But he does not stop there; he continues: "Howbeit when he, the Spirit of truth, is come, he will guide you unto all truth." These teach us that just as Christ brought the Gospel to earth so there are other messages to come from God to men, by the Spirit of God in their hearts. When will they be spoken? He does not tell. Who shall voice them? He does not answer. He leaves that whole mystery; just as the mystery of his coming was left among Jewish women. Each Jewish woman, in the vague and holy anticipation of motherhood, wondered if she would not be the mother of Messiah; and each Christian, high or low, humble or prominent, little child or aged man, should live so that if the Spirit of God should choose to voice through him some truth for which the world has waited, he will be ready to receive and utter it. Christ declared that all truth was not known when he died; and all truth is not yet known, and will not be known for centuries and millenniums. Unwise and disobedient are those who hear only voices from the past and expect none in the present or the future. Christ recognized the need of something more than grammar and lexicon in order to understand the Bible. Of the spirit he said: "He shall take of mine, and shall declare it unto you;" that is, make plain the words already spoken but not understood. Again he gathered his teaching on this subject into a single sentence and said: "He shall teach you all things"—that is, the truths not yet revealed—"and bring to your remembrance all that I said unto you."

We are not following a dead but a living Leader; we have now with us

One who interprets the things which Christ spoke, and who, if he wishes, may use even those living to-day for the expression of truth of which the world has never yet heard. Is there any reason why God's Spirit should use a fisherman to voice a divine message in the first century, and not be able to do the same in the nineteenth? Is there any reason to think that God has exhausted himself, and has no more to tell men? Or are we already so wise that we need no more? God is not dead, and he is not limited. God is not far away and inactive, but in human hearts carrying on now, with out visible form, exactly the same work that our Master began in the flesh—that is the fundamental doctrine.

And it is more than a doctrine. It is manifest and almost demonstrable. There was nothing of Christianity in the world but a dead criminal, a dying thief, a few faithful women, and one half hearted man; that was all which could be seen. From that day until the present a new force has been at work. That man who was apparently dead had been most intensely alive. The suffering has gone to him and he realized what he meant when he said "My peace I give unto you;" those whom remorse had almost driven mad have gone to him, and we have seen them sitting clothed and in their right mind; those who were dishonest, impure, intemperate, debauched in body and soul, have become the helpers of the world's salvation simply by following him. Oh, it is a wonderful story, how, from faith in him, men have gone up on chariots of fire with songs on their lips! How, from faith in him, women have taken their lives in their hands and gone to the uttermost parts of the earth, simply to tell how good and helpful he is!

The Holy Spirit verifies all the fundamental doctrines of Christianity. He shows us that we follow a Leader who is not dead, but who is Lord of life; that giving up his body did not destroy his power, but that it was the condition of its proper and permanent exercise. He is with each one who, willing to learn, reads the Bible, and takes care that he shall find in its pages the truth which he needs. He is with us when we pray—nearer than our nearest friends; he lives and he gives us our life; and the history of the last eighteen hundred years, with its prophecy of better days, with its brightening hope, with its increase of brotherhood, with its peace for the sorrowing, with its triumph for the dying, has emphasized with ever-deepening emphasis the words of him who said: "I will not leave you desolate; I will come to you."

This, then, is the conclusion of all. Our eyes may mislead the Bible; those who are set to interpret it may give us their own theories instead of Christ's truth; our circumstances may keep us in darkness which we cannot break; but nothing except our own will can prevent us from knowing what we ought to do. If a single human being turns to him for guidance and help, and receives no answer of light and power, I am ready to say that I cannot see how such a Holy Spirit as Jesus Christ promised can have any existence, or Christianity itself be anything but a dream.

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